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A Payre OF TWO MORNINGS MEDITATIONS.

The first against Parity.

Sect. I.

Though Men by Nature are equall, yet so it is, that being borne to live in Society, and this society not being able to subsist without peace, peace without union, union without order, order without distinction, distinction without dependency, or dependency without authority,

rity, yet the ſame Nature which made men equall (in one reſpect) hath immediatly commanded them to be ſubject to one head, and to wave their equality, for the avoyding of confuſion. GOD himſelfe in the Creation framed not many men at once, who might the ſooner have ſtored the Earth; he made but one Man onely: yea ſo, as that he made not Man and VVoman together of Earth: but firſt drew one Man from the Earth, and extracted one VVoman, from that only one Man: to ſhew, (as St. *Chryſoſtome* divinely noteth) how his intention was to eſtabliſh Derivation, Dependency, Domination, Principality, yea and Monarchy among men, and to reduce them all under one Root and Superiour, cauſing them all to proceede from one onely, to the end all might depend upon one. He ever ſince, hath at all times inſtituted Temporall Princes and Rulers over his choſen people: firſt Patriarchs, then Dukes, after this Iudges, and in concluſion Kings. His Providence concluding in Monarchy, (calling himſelfe by the ſtile and name of King) as the chiefeſt higheſt title, and the moſt perfect forme of Governement. As Nature

which proceedeth by degrees in her workes, firſt maketh Mercury out of the vapours of the Earth, after, out of Mercury, ſilver, and out of ſilver, gold, the crowne and perfection of all Mettals: ſo IESVS CHRIST comming (after) into the World, (albeit he was Lord and King of Kings, of Heaven and Earth) hath (by his word, as example) confirmed temporall policy and authority, commanding to give unto *Cæſar* what is due to *Cæſar*: And the Apoſtle enjoineth us, under paine of eternall damnation, to yeeld to our temporall Sovereignes, Obedience, Tribute, Reſpect, Honour, and our Prayers, becauſe hee defends our lives and goods from violence: Obedience, ſince he derives his power from GOD: Reſpect, in that he is his Miniſter: Honour, by reaſon he beareth his Image: Prayers, in reflection to, and upon, the great neede hee hath of GODS aſſiſtance in defending us. Divine and Evangelicall Law obligeth us, to yeeld him all theſe duties. Obedience, in regard of his authority: Tribute, to defray his great charges: Reſpect, in regard of his Miniſtry: Honour, for his dignity: Prayers, for his neceſſities.

no. *Ita dicit, ut ſentit.* A. P.

The Second

Against prepoſterous and irregular COUNSELLS.

Sect. II.

ALL the true good of Man, both particular and publicke, dependeth upon the ſafe conduct of good Counſells, good Counſells on true wiſedome, and this true wiſedome

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on GOD. Now ſince (according to Philoſophicall maximes) one cannot deliver an aſſured judgement of things, but in conſidering the reference, relation, and connexion they have with primary cauſes: God, therefore, who is this firſt cauſe, ought to be the primary object, and principall rule of all our judgements and counſells, if we deſire to ſecure our judgements from errour, and our counſells from temerity. For, whatſoever men have, at any time, eſtabliſhed of good or juſt in temporall Laws, either imprinted in them by nature, or deduced by reaſon, or knowne by inſpiration, or manifeſted by revelation, if it ſtray from this principle, it is unjuſt, and what is unjuſt is violent, and what is violent cannot chalenge the name of Law. For this is the moſt ſolid ground of the moſt eminent commendations we can give to the truly wiſe Politician, who, over and above the naturall capacity of ſpirit, and of humane wiſedome acquired by ſtudy, and experiance of affaires, addeth divine knowledge, which he taketh as the principall guide of all his motions, reaſons, maximes, counſells, decrees, and actions. He doth not (as the Lesbian builders)

fit his ſquire or rule to the ſtone or timber, as they doe who ſeeke to accommodate God to their neceſſities and affaires, or juſtice to the times, but he fitteth and faſhioneth the timber and ſtones to the ſquire or ruler, affaires and neceſſities to God, and the times to Iuſtice. He imitateth good Pilots, who holding the hand on the helme, lift up their eyes to heaven, to receive from the Pole and ſtarres the conduct of themſelves and ſhips: for whileſt he manageth the ſteering of Civill affairs, he hath his eyes fixed on eternall verities, and upon the divine Law, whence he taketh his *notions*, *levy*, and directions. And as the High-Prieſt of the old Law, drew the anſwers and oracles he delivered to the people, from a pretious ſtone hee carried on his breaſt, which in a marvellous manner (as ſome have delivered) repreſented unto him Gods pleaſure by its colour, ſometimes red, at another time blacke; one while pale, then white, then changeable, according to occurrents: In like manner, the true wiſe man, taketh his counſells and reſolutions from Gods Law; *A Pretious Tepace* (as *David* termeth it) not hung at his breaſt, but faſtned to his heart, *Oh God, I have hid thy*

words

words in mine heart, &c. *Psal.*119.11.127. There doth he finde (in eternall reasons) the true rule of things passed in all seasons, and contemplateth in immoveable verities, the constant IDEA of whatsoever is subject to change and revolution; whence taking his measures, he (after, or thereafter) guideth the inconstant by the constant, causing it to slide into stability, the temporall by the eternall, the figure of the world (which passeth) by Gods Truth, which is eternally permanent.

Dixi.

A. P.

Exod. 28. 17.

Row 1.	*Sardius* 6.	2	*Emerald* 4.	3	*Ligute.*	4	*Beril* 8.
	Topaz 9.		*Saphir* 2.		*Agate.*		*Onyx.*
	Carbuncle		*Diamond.*		*Amethyst* 12.		*Jaspar* 1.

Revelat. 21. 19, 20.		Alphabeticall order.		Alphabeticall order.	
Foundation.	1. *Jaspar* — 4.	*Amethyst* — 12.		*Agate* — 3 — 0.	
	2. *Saphir* — 2.	*Beril* — 8.		*Amethyst* — 3 — 12.	
	3. *Chalcidonie.*	*Chalcidonie* — 3.		*Beril* — 4 — 8.	
	4. *Emerald* — 2.	*Chrysoprasus* — 10.		*Carbuncle* — 1 — 0.	
	5. *Sardonix.*	*Chrysolite* — 7.		*Diamond* — 2 — 0.	
	6. *Sardius* — 1.	*Emerald* — 4.		*Emerald* — 2 — 4.	
	7. *Chrysolite.*	*Jacinct* — 11.		*Jaspar* — 4 — 1.	
	8. *Beril* — 4.	*Jaspar* — 1.		*Ligute* — 3 — 0.	
	9. *Topas* — 1.	*Saphir* — 2.		*Onyx* — 4 — 0.	
	10. *Chrysoprasus.*	*Sardius* — 6.		*Saphir* — 2 — 2.	
	11. *Jacinct.*	*Sardonix* — 5.		*Sardius* — 1 — 6.	
	12. *Amethyst* — 3.	*Topas* — 9.		*Topaz* — 1 — 9.	
	Rows	Foundations.		Rows. Foundations.	

Per me A. P. 8. 20. 44.